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Talks and Writings by KRISHNAMURTI

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Star Bulletin

THE *Star Bulletin* exists for but one purpose: to make available to the public an authentic record of Krishnamurti's talks and writings. To that end, Krishnamurti personally edits the reports of his talks before they are published in these pages. This necessitates a certain delay in printing which some may feel to be unwarranted; and, indeed, it would greatly simplify matters for the Publishers if all the talks were printed in their unrevised form. In view, however, of the misinterpretations of his viewpoint which frequently appear in the press and in certain periodicals, Krishnamurti is desirous that the *Star Bulletin* shall always contain an accurate presentation of his ideas; and since his message is of permanent significance, the delay in publishing particular talks surely cannot in any way impair their value.

Although the financial crisis throughout the world has somewhat reduced the circulation of the *Star Bulletin*, the Publishers are making every effort to continue it at the present subscription rate of \$1.25 per year. Under the circumstances, it must remain for the present a bi-monthly, but the number of pages has been increased by sixteen with this issue. Krishnamurti's recent tour in the United States and Canada has made available sufficient material for this increase, and the additional pages will be maintained as long as material and funds hold out. The Publishers desire, not to make profits, but to meet expenses; and although they have been urged by friends to increase the subscription price, the Publishers have refrained from

doing so in the earnest wish to keep the *Star Bulletin* as nearly as possible within the means of all who are eager to receive Krishnamurti's teaching. It is hoped that the generous help of those who are financially fortunate will give effect to this desire.

The attention of readers is called to the fact that the notes being published in these pages from time to time under the title Thoughts on Life, are not selections from writings previously published, but are newly written by Krishnamurti and have not heretofore appeared in print.

The Publishers frequently receive enquiries from interested friends as to how they may help in making Krishnamurti's ideas widely known. One of the most effective means of doing this is to donate the *Star Bulletin* to a public library, and to keep the subscription renewed from year to year. Some subscribers are already supplying a number of libraries in this way. Another idea is that of remitting gift subscriptions for friends who are not yet familiar with Krishnamurti's point of view. Other subscribers enter their own names for two or more subscriptions and make a practice of giving away the extra copies, or leaving them in the reading rooms of hotels and other public institutions. All of these methods are effective, and it is hoped that an increasing number of friends will co-operate with the Publishers in the effort to bring Krishnamurti's ideas to the attention of a vast number of people throughout the world.

Talks at the Ojai Camp

VI

Question: When I think of the Christ I feel immense love in my heart. When I am in your presence, I am mentally stimulated. I know that this is also the experience of others. Why do we feel this difference if, as you say, thought and love are the same?

Krishnamurti: Because you are dividing Life into emotion and thought. If you are looking for comfort, you will have it; if you are looking for stimulation, you will be stimulated. The fulness of Life is neither comfort nor stimulation, but the perfect harmony of thought and emotion.

When I am talking to you, I am feeling intensely. Thinking and feeling are to me the same, because I have lost the distinction of what you call thought and emotion. To lose that distinction, you must first become aware of it in yourself, you must know for yourself that you think apart from your feeling; that is, you must be fully self-conscious. In that flame of self-consciousness there is utter aloneness, and when you know that solitude, which is an ecstasy, then thought and feeling are beginning to lose their own distinction. Though you reflect, that reflection is an emotional awareness; though you feel, it is a mental awareness. Then thought is ever an awareness.

Man in himself is Life, and he cannot find it through another. He can realize it only through piercing the many

layers of his own self-consciousness. All following and looking to another is unnatural. You must penetrate your own mind and heart to realize the ecstasy of Life, and you cannot ultimately escape from that effort. There is always escape when you are not free from craving, and no one can deliver you from it except yourself, through your own delight, through your search. When all craving has ceased, then to think is to feel, there is no distinction between mind and heart. There is then an intense awareness, a concentration which has lost all distinction. It is the concentration of a flower. That concentration is infinite; but what you call love and thought breed resistance, bondage, laziness of mind and heart, and therefore corruption.

Question: I understand that you were helped towards your realization of Truth by the experience of death. You have said that death, love and birth are essentially one. How can you maintain that there is no distinction between the shock and sorrow of death and the bliss of love? Could one come to the realization of Truth through the experience of love alone? If so, surely there would be a difference in the expression of that realization. Is sorrow a surer path to the realization of Truth than the path of love?

Krishnamurti: There is death only when there is the continuance of memory, and memory is but the result of craving, wanting. To a man who is free from craving, there is no death, neither a beginning nor an end, neither a path of love nor a path of sorrow. In the pursuit of an opposite, you create resistance. If you are fearful, you

seek courage, but fear pursues you still, because you are merely escaping from one to the other. Whereas, if you free yourself from the cause of fear, which is craving, then you do not know either courage or fear; and I say that the manner of doing this is to become aware, watchful, not seeking to grasp courage, but freeing yourself of motive in action.

If you understand this, you will see that time as past and future has ceased, and that the sorrow of death has yielded to the ever renewing present. When someone dies whom you love, you are aware of an intense loneliness and, being caught up in it, you desire to be assured that life continues on the other side, or you seek unity with the whole. These are but pursuits of the opposite, and therefore they ever hold loneliness. Whereas, in facing loneliness and discovering its cause through alert watchfulness, the mind is freed from distinction, in the process of which loneliness is utterly destroyed. All things must wear out. But the mind that is free from distinction, resistance, and from their cause which is craving, shall know immortality. This is not the perpetuation of individuality, the many layers of personal thought and feeling. Immortality is the harmony of complete perception.

Question: You speak constantly of Truth, so we have naturally come to regard its realization as man's ultimate goal. You say that we cannot perceive Truth, so we cannot have it as our goal. Towards what, then, are we striving? I mean striving in your sense, not in the sense of a struggle and a craving for attainment.

Krishnamurti: I have spoken often of Truth, intending

to convey an endless renewal without a beginning nor an end. In that there cannot be a goal, an end, something to be achieved, sought after, which becomes but a motive and makes your action incomplete. A finite mind cannot perceive that which is infinite. Therefore your attempt to realize it, to grasp it, is futile, because it can be but the pursuit of an idea, and that which you can conceive of is not Truth. Do not attempt to imagine what it is, but become so aware in the present, through watchfulness, that the mind is freed from the immediate bondage; for action without a motive is true perception. You are able to perceive truly if the mind and heart are stripped of all craving. True striving is to be alertly watchful, to penetrate the many layers of craving.

You desire to be enticed by a goal. To have a goal, a motive, is but acquisition, whereas true action is the stripping away of all craving. You have set about acquiring virtue, you have thought that you must be good, that you must give, that you must share—and what has happened? You have climbed height upon height, you have progressed mentally, and what is the result of all your attainments, your progress, your achievements? Dust and confusion, bewilderment brought about by craving, utter misery. Action must be a continual denudation, not a series of attainments, because that to which you attain becomes your limitation. The mind that is infinitely pliable, yielding, is indestructible. Whereas, this astonishing idea of expanding consciousness until it shall include all is but the glorification of selfishness, which can never understand Truth. This eternal Life is not an end, but a continual renewing, and you can realize it only when the mind and

heart are wholly stripped of the idea of "myself" and its glorification, which is but a subtle deceit of craving.

Question: The other day you said that all teachers whom we follow are in truth our destroyers. Was the Buddha—worshipped and loved through the ages—a destroyer, or would you say that he was not a teacher? Do you mean that followers make destroyers of their teachers, or that there is a destructive element in the idea of someone giving teaching to another? Do you not regard yourself, in the true sense, as a teacher?

Krishnamurti: If you follow another, you are making of him a standard by which you direct your life. So the teacher whom you follow becomes your destroyer. The true teacher does not lead you, control you, or say, "Through me you will realize Truth." He shows you the false creations of your own intimate cravings, and it is for you to see their illusory nature and through your own effort free the mind and heart of them. Thus there can be no following to realize Truth. How can you follow another when that which you are seeking is within yourself? But in the gratification of craving you set up another, you carve the image of supposed divinity, and that image you worship in the hope of wisdom. Thus you are following your own craving.

Why do you set up another to worship? Because you hope that through the other you shall miraculously attain, you shall be rewarded, stimulated, guided. You are using an idea to control your mind, therefore you are not freeing it; and it is only through perfect freedom of the mind that

you can discern. How can you understand the supreme ecstasy of Life if your mind is crippled with prejudice? And your mind is crippled with prejudice when you are pursuing the idea of another, when you are setting up another as an authority whom you worship.

I am not urging you towards empty individualism. I am talking of being free, of realizing immeasurable Life which has neither beginning nor end, of that ecstasy of Truth which you have covered over by the many layers of your greed. No one can purify your heart or free your mind except you yourself, through your own action. If you see the significance of this, your action will show the capacity you have within yourself to understand.

In following another, you create the exploiter and the exploited. I am talking of that mind-heart which does not create the authority of another. If you are carried away by what I say, it is because I am stirring you to action, and you hope, through being awakened, that you will realize. You will never know the ecstasy of living Truth through stimulation; you can realize it only through your own understanding, through your own action, free from the greed of motive. Truth is never known through another, and a man who is pursuing the thoughts of another, molding himself into that image, is but destroying, by his very action, that which he is seeking. You will say that you have not the courage nor the wisdom to realize Truth. How is there wisdom except through your own effort? To go far, you must begin near.

So in that true sense of the word, I am a teacher. I do not want you to copy me. I do not want you to follow me, or even to accept what I am saying. I am showing

you why you cast your own shadow, and it is for you to destroy that shadow. I am showing you the cause of sorrow, and it is for you to free yourself from that cause. I am showing you the natural, joyous way of life, the ecstatic manner of awareness, and it is for you to realize that ecstasy through your own effort.

Question: Is there a difference between Life and Life's expressions? Is not everything an expression of Life? And if so, would it be possible to attain realization of Life through any simple experience? Or must realization come through penetrating deeply into one's own consciousness?

Krishnamurti: There is no distinction between matter and spirit. You like to think that when you have finished with the turmoil of this world, which you yourself have created, you will enter the world of spirit, in which there is no conflict. So you are continually creating a motive for your action, and there is never a complete living in the present.

Any experience in the present—experience being the reaction of personal desire, which is craving—will yield to you its full significance, if you are watchful, alert. Experience is but a series of reactions, and when you are free of these reactions, there is no longer experience, but a continual penetration. To penetrate deeply, patiently and with diligence, you must go through the many layers of self-consciousness, which are the cause of reaction. You must know for yourself that you are caught in the bondage of ideas, of reactions. When you have faced your own limitation you will know how to deal with it, because you are no longer trying to escape from it, you are no longer

pursuing an opposite. You have to deal with that which is in the present, and through the present alone is there the realization of eternity. Eternity is not the future, individuality prolonged; it is the ceaseless present.

Question: When an individual realizes his oneness, wholeness, perfection, will his body then be healed? Can physical imperfection continue after Life is freed from the personality?

Krishnamurti: All component forms must wear out. I am talking of freedom from the distinction of "mine" and "yours," which creates resistance and sorrow. Life knows no distinction of duration and cessation, beginning and end; these things exist only as long as there is in you a craving, a grasping. When mind is utterly free from the idea of acquisition, then there is harmony; not oneness, unity, which imply a duality, but the cessation of distinction brought about by craving.

Question: I have read The Kingdom of Happiness and Life in Freedom many times; also, The Immortal Friend and The Search. These writings inspire me; they teach and point the way that I myself must journey. I know that I must make this effort alone, but these writings bring a sweet peace to me. Your later writings now appearing in the Star Bulletin seem colder, more abstract and lacking in the sweetness of the four books mentioned above. Am I wrong somewhere in my observations? Am I failing to keep abreast?

Krishnamurti: I am afraid you are. You dislike to be made uncomfortable, to think and feel for yourself. You like to worship a picture, read a familiar book, because it cannot contradict you, but you abhor a living contradiction. You prefer to be a disciple rather than to be Life itself, which is a changeless change. If you cling to books they will have no value. You cannot know the blessedness of Truth by being mentally stimulated or emotionally stirred. You have to become alive, watchful, aware. Most people are continually trying to avoid facing their own emptiness. They are trying to avoid the solution of their own problems through an escape such as worship, intellectually pursuing an idea, or seeking emotional excitement. Whereas, you can realize lasting harmony only through penetrating your own loneliness.

Question: I often find you saying things which I have thought out for myself. Is it imitating you, or following you, to use those thoughts?

Krishnamurti: Surely not, if it is your own thought. Find out if your thought is urged by craving; if it is not, then that thought is neither yours nor mine.

June 7th, 1932.

VII

AS this is my last talk here, I am going to try this morning to summarize what I have been saying during the past week.

Each one is searching constantly for a permanent realization of happiness; through immense effort, each one is trying to hold on to a vision, the permanency of some great joy.

Now there is an enduring realization, an ecstasy which is not static, not an end or a conclusion, but in which there is a great intensity, an undisturbed constancy, a full concentration of thought-emotion. This permanency of realization is not to be seized upon by the mind and held through memory; that which is everlasting cannot be captured by a limited mind. Thought must be freed from all transiency, which is to make the mind supremely intelligent through continual choice, through discernment. The mind must be freed from the idea of motive, which demands intelligence, the perception of supreme value. If you can choose without a motive, if you can think without the idea of gain, then your action is supreme, it will in itself be harmonious. This permanent ecstasy, which is a living tranquillity, ever bubbling as a spring, cannot be realized through intellectual effort, argumentation. Yet the mind is constantly trying to discover a conclusion towards which it can guide itself, an end which shall entice it, and so there is a continual escape from the present.

Action in the present without a motive is true intelligence. Thought is affection, but you have crippled the mind so much with distinction set up through craving that

there is not that living harmony in which to think is to love. This ecstasy is the very essence of thought and love. Mind loses its own distinction as the creator or the reflector of idea. It is no longer stimulated from without, and it is no longer slave to an idea. So the mind ceases to be aware of its own particularity, and there is only that living tranquillity.

The realization of Life is not an acquisition, but deep penetration, not moving in any direction, but living more concentratedly, more ecstatically, in the present. Please do not conceive of this as an end. If you do, you have lost it immediately. Do not be stimulated by my ecstasy; during my talks you may have had a great delight, but do not try to recapture it. When you go away from here, do not picture yourself sitting under the trees and listening to me, thus working yourself up into an emotional state. It would be utterly false, you would have understood nothing, if you did that. You would be disintegrating your life if you tried to live today with a mind burdened with the image of the past.

So it is by living completely in the present that you come to the realization of the blessedness of Truth. In the concentrated awareness of living fully, without motive, you free the mind from all entanglements and hindrances created through craving. There is entanglement as long as you have craving of any kind, even for Truth itself, because craving creates distinction and so resistance, hindrance. Nor must you limit your mind by continually repeating to yourself, "I must not crave." That would be but an empty phrase, and you would remain in the narrow bondage of your longing not to crave.

Ideas, possessions, virtues, are acquired, and gain of any kind creates the limitation of distinction which enslaves the mind. Such a mind is ever creating its own hindrance, its own resistance. If you wish to acquire a virtue, your mind is struggling for it, and thus your action is impeded; your mind is divided in and against itself, and it becomes its own destroyer. Through grasping you set up resistance, which gives rise to self-consciousness, and in the pursuit of that grasping there is disintegration. The more you acquire the stronger becomes the illusion of progress, of advancement. Whereas, Truth, which is to be realized through action freed of all motive, is supreme intelligence; it has nothing in common with acquisition or the idea of progress, and this illusion of progress as a series of acquisitions turns to dust when there is true discernment.

Through the process of acquisition, memory is cultivated, which therefore is the product of craving; whereas, living with full concentration in the present frees the mind of the confusion of memory. What you do is to try to force the mind to dwell on an idea, and you call this meditation; whereas, if you free the mind of the entanglements which arise through craving, there is natural awareness. This differs from the accepted meaning of concentration, which is thought directed towards a single idea and held upon it for a great length of time. This ruthless training of mind, which is practiced by many people, makes the mind but a slave to an idea.

True concentration is not the control of the mind in the pursuit of an idea; it is the freeing of the mind, through action, from the cause of distinction, which is craving. Distinction exists as long as there is craving, and it disappears with the cessation of craving. Then there is the

natural concentration of a flower, of the wind, of running waters. In it there is neither yourself nor another. Unless you have realized it you will not understand it, but once you have freed yourself from the entanglements of craving, it will come naturally. You may catch a fleeting glimpse of that ecstasy of Life, but you can never know the fulness of it as long as there is a single shadow of craving. So free the mind of the past, and live wholly in the complete awareness of the present.

Through grasping, the mind becomes but a slave to an idea, and therefore the mind is but an imitator. When you have created an idea through craving, you may think your mind is alive because it is in pursuit of that idea, because craving is urging you on; but that is mere conformity. Craving is urging you to shape yourself according to a memory, and so there is a constant molding, a constant motive for action. Spontaneity of action is freedom from memory created through craving. It is not impulsive action, which is but following that which attracts you. Spontaneous action, or true instinct, is utterly free from the collective and personal will.

Now your mind is crippled with memories created through the pursuit of craving, and in the fulfilment of it there is empty achievement, the vain conflict of acquisition. From this there arises a continual loneliness, a ceaseless round of sorrow. This is the ordinary state of the mind. If you are aware of your own secret thoughts, you will see that your mind is continually caught up in a conflict of acquisition, there is never the tranquillity of penetration. To free itself from the idea of acquisition, the mind must be alert, watchful, and through that watchfulness there comes the freedom from its own distinction; through

the flame of self-consciousness, you come to full awareness, which is complete perception. The mind at present is made up of both collective and personal greed, which you call will, and to be free of this craving, it must become aware of its own thoughts, of its own secret motives. No one can do this for you except yourself, and for this reason I have said over and over again that you cannot follow another; no one can uncover for you the entanglements your mind is creating through craving. You must become alert, watchful, and in that awareness you will know the bondage in which the mind is held. As long as you rely on another, as long as you worship, your mind is unaware of its own secret desires, and so it is still a slave to sensation and distinction.

Now, if you consider carefully, you will see that your search is but a secret desire for comfort. An idea satisfies you, and in the pursuit of that satisfaction you think you will understand Life. Mind is caught up in its own secret desire for satisfaction, for peace, and thus all your action is but an emphasis of craving. You say to yourself, "If I can only understand what Truth is, then I shall be free of loneliness and conflict." Your search has a motive and so Truth will ever escape you, because it can be realized only through action without a motive. You must become aware of your search after consolation, which is to fathom deeply the cravings of the mind, and in this penetration there is the ecstasy of Life. As long as the mind is not free of its own secret desire, search is but futile, ever leading to narrowness, limitation, self-consciousness, and to the pettiness of personal feelings and thoughts, rather than to the full concentration of Life.

Secretly, mind takes delight in comfort. But if you

avoid comfort, you are again creating distinction. The mind that has lost distinction is neither comfortable nor uncomfortable. To lose the sense of distinction, which is to be free of the opposites, there must be intense alertness, an infinite pliability of mind, and through that alert pliability there comes the realization of eternal Life. A tree that is unbending is soon broken down by the wind, but a tree that yields will stand. Likewise, a mind that is pliable, not caught in any sensation or in any opposite, will understand the infinite. Through constant watchfulness, through the piercing of the opposites, you become more and more conscious of your own thoughts and emotions; you become aware of things as they are in themselves, and this awareness of your own mind and heart is true effort.

Thus there is a ceaseless recollectedness which reveals the subtle deceipts of craving, which is not the same thing as being watchful in order to achieve something. Please see the difference. Most people in the world want something, therefore they are concentrated, they have to be alert, but such alertness leads to empty achievement. When you have acquired, that acquisition turns to dust, and so you must go on and on, an endless wheel of effort, of sorrow. In this way you become more and more individualistic, personal, narrow; whereas, true recollectedness, alertness of mind, is to be free of the immediate resistance set up through craving.

So watchful alertness is not to force the mind towards an idea or an opposite, but to free the mind of the cause of distinction, which is craving. Where there is craving of any kind, however subtle or refined, there cannot be understanding. The ecstasy of Life is the eternal under-

standing of the present; whereas, if you force your mind, through craving, towards a future, a conclusion, a comfort, that watchfulness but narrows the mind, and the ultimate narrowness is death. But if the mind is continually ridding itself of distinction, and hence ever renewing, there is no death. Immortality is freedom from all craving.

In living alertly in the present, there is a constant breaking down of acquisition, a process of losing the distinctions set up through craving. Do not say to yourself, "I must be without distinction, I must lose my personality, ego." In this way you will never lose it, you will only misunderstand what I am saying; but if you remove the cause, which is craving, you are free of its effect, which is distinction, and hence sorrow.

Action, through grasping, creates greater distinction, and so greater resistance. Because you have acquired, you say that you must give, must share, and that applies socially, economically, mentally and emotionally. First you acquire through your intense craving to possess, and then you are anxious to give, to share. There is the cruelty of a very subtle exploitation in this, the cruelty of making another weaker than yourself. You say, "I understand or possess that which you cannot understand or do not possess, therefore accept it from me." This distinction is far from true consideration, which is not a process of acquisition or possession, but a freeing of the mind of the idea of craving. When the mind is free from craving, then there is the living eternity of Truth. Through the layers of self-consciousness, which are the multiplications of greed, wanting, there is distinction, separateness, and therefore the pur-

suit of your own personal feelings, ideas; whereas, if you penetrate all the layers of craving, there is eternal Life.

You will ask me what value has all this in practical life. If you understand what I have been trying to explain during these several days and fathom it for yourself, you will then become a lamp unto yourself. You want to make it practical for everyone else while you yourself remain caught in the net of craving. You yourself must become extreme; not extreme in the sense of an opposite, but extreme in freeing yourself from the very thing that holds you, which is craving. The true extremist does not emphasize an opposite; any fanatic, any blind, stupid person can do that. What I call the true extreme is to be free from all opposites, and this requires consummate intelligence. He who is truly extreme is utterly free of craving. Thus he is Life itself, serene, perfectly concentrated.

Through this intelligent watchfulness you will discover for yourself right action, and therefore right living. I cannot tell you how you should live, whether or not you should live in a community, work in a city, or grow vegetables in your own back yard; but you will come naturally to the simplicity of life, either in a community or elsewhere, if you understand what I have said. For this reason I have been laying such emphasis on true freedom of the mind, on true concentration, on the process of freeing the mind from grasping, and therefore from distinctions and resistance. If you understand this, your action will be natural, human, sane, and from that you will find your occupation, free of gain and futile competition.

Simplicity of life is not the opposite of having many things; I do not mean that at all. When the mind is free from idea, from the memory of craving, you will find that

your life becomes extraordinarily simple, your needs are very few. There is an utterly different conception of need. There is then neither a giving nor a sharing, but the perfect simplicity of a flower, which is so supremely concentrated that it is unconscious of itself.

Now through this intelligent watchfulness there is also the loss of distinction between thought and love. You are accustomed to think of thought and love as apart, and so you have made an intellectual path and an emotional path, intellectual action and emotional action. Whereas, when you lose all distinction, thought is love, to feel is to think; every thought becomes completed in emotional awareness, and every emotion is wise, rich in thoughtful awareness. This is true harmony of mind and heart. This is true tenderness, the pliability of gentleness, and the brutality of so-called unselfishness has ceased.

It is the mind that creates distinction through grasping, and when the mind is freed from resistance, there is perfect harmony. For this reason I have not talked of love; and if you have thought that I am merely intellectual, you have not understood what I have been saying. I am showing you how to free the mind. Only when the mind is free can thought be fused in the intensity of emotional awareness.

Truth cannot be approached through any path, either the path of love or the path of mind. The man who talks of paths and distinctions is at war with himself; but the man who is harmoniously pliable is complete in the fulness of Life. To think is to love, and to love is to be supremely intelligent.

June 8th, 1932.

(Concluded)

Talks at Ommen

Summer Gathering, 1931.

VIII

Question: In all education, children are trained towards some standard imposed by parents and teachers. Have we the right to impose any standards on them? If so, where should we draw the line? Are cleanliness, good manners, kindness, etc., purely artificial, or do they really increase the happiness of the individual? Many in the past have inculcated honesty, chastity, obedience and other so-called virtues. Has the observance of these led to happiness and Truth, or the reverse? How can we be sure that any standard is really a true one? We like cleanliness and politeness, and so enforce them—but is there any reason behind them except that it suits us?

Krishnamurti: Most people have some principle which they want to set up as a standard for others, including their own children. To me, all principles, beliefs, are relative, and you cannot fix them as a standard. So it is not a question of setting up an ideal for your child to imitate, or of forcing upon him a standard of conduct. By your own conduct, by your own attitude towards life, you can create true discontentment; not only discontentment with superficial things, but discontentment which will bring the understanding of Life. Intelligence is the choice of the essential. To discern truly you must have no prejudices, no class-consciousness, no sense of superiority and in-

feriority, no feeling of nationality, no slavery to any system of thought, all of which inevitably kills creative action.

Question: You have stated that uniqueness is the only guide until we reach the goal. Will you please explain more fully what you mean by uniqueness?

Krishnamurti: Uniqueness belongs to the particular, to the ego, to self-consciousness, to individuality. That which is all-inclusive, self-existent, complete, cannot be unique. Uniqueness is not a process or a technique leading to Reality, but the way in which you interpret each experience to the fullest capacity of your own intelligence.

Question: Does not nervousness exist owing to lack of control of the mind? Could you give some indications of how to control the mind in order to be able to dominate one's nerves?

Krishnamurti: Control of mind comes when there is sufficient interest, the ecstasy of understanding. When you are interested, you are able to concentrate. Desire makes its own law, and interest makes its own discipline. So you must first find out whether you are interested in understanding Life, in understanding each experience, and out of that will come natural, graceful control and easy contemplativeness. Whereas, if you exert determination, will, to control the mind, it is but an exaggeration of the opposites, and hence the increase of self-consciousness. Watch yourself in the pursuit of pleasure. You do not

make a special effort to concentrate—you go after it. Your mind is all the time anticipating, thinking about it, fulfilling itself over and over again in thought. That does not require control because you are interested. So first find out what it is in life which really interests you.

When your desire is divided in itself, then you exert your will to control it; but if your desire is in undivided pursuit of that which it desires, then there is no conflict and hence no effort to control is necessary. I know many people who have controlled their minds, who have meditated for years. That is, they have learned to suppress themselves. They have pushed away from their minds all conflicting thoughts and have clung to one idea. To me, it is not a question of pushing thoughts away from the mind, but rather of understanding every experience by having an alert mind. True concentration is to understand the full significance of every experience, of every thought and feeling. Then your mind is alert and pliable.

Question: You have often spoken of completeness within ourselves. At first sight this seems to make for more separation. Will you further explain this?

Krishnamurti: Only by becoming aware of the cause of separateness which is self-consciousness, and freeing that self-consciousness, will you realize completeness. When you are caught in the limitation of thought and emotion, you are conscious of separateness. The flame of full self-consciousness comes in realizing the cause of that self-consciousness, which springs from the senses, thoughts, ideas. As long as self-consciousness, the "I-ness," exists,

there is not the full, permanent realization of completeness, which can be realized only through dissolution of the ego.

Question: To my question, "How can I love everybody equally?" you replied, "It is not love that you must feel, but something higher." Please explain this.

Krishnamurti: I think the questioner must have misunderstood what I said. While there is the idea of the many in your consciousness, in your awareness, you admit separation and therefore you want to be united with something—with animals, with trees, with human beings and gods. When you are no longer limited by self-consciousness, which creates separation, there is love which is complete in itself. When you think of love, do you think of others towards whom that love is going? If so, there is still division, incompleteness. Love knows neither people nor things, neither subject nor object; it is free of self-consciousness. This is not a question of loving everybody, but of realizing the completeness of love which knows no distinction.

Do not occupy your mind with the desire to love everybody. That way leads to hypocrisy, unpleasantness, self-deception. If you are living with intense awareness, by that very intensity there is detachment, which is not indifference but love.

Question: In trying to become detached I think I am becoming indifferent, which I realize is quite the contrary of what you mean. In asking you how to be affectionate and really interested in others, and at the same time remain

detached, perhaps I am asking something which I should try to discover for myself? If so, I shall understand if you do not answer my question.

Krishnamurti: You want to know how to remain detached and at the same time to be really interested in others. Why should you be interested in others? Leave the others alone. I wish a time would come when I need not preach to you, and you need not preach to another. You must be natural. Naturalness does not mean interfering with other people. Take a flower: *it is*. A flower is quiet, reposed, indifferent to your admiration. Similarly, it is not a question of being affectionate or really interested in others. That way leads to indifference. You are concerned with how you are affecting others. You want them to admire you, to encourage you, to say that you are generous, that you are lovable. I am speaking of something totally different in which the other does not exist. The other is created by self-consciousness. In order to realize that which is without illusions, you must understand this illusion of separateness, you must suffer—not that you must, but you do. Indifference exists so long as you are attached, it is the other side of the shield. When there is true detachment, that is, completeness, there is no indifference. When you are attached, you are a slave to reaction, and out of this comes weariness and callous indifference. Love knows not the other, and in its ecstasy there is no separation.

Question: You say that completeness exists, not in the present as time but in the present as action. Please explain.

Krishnamurti: Time exists only when there is incompleteness. When you are clinging to your personality, to your limited senses, emotions and thoughts, then you know time as past, present and future: in completeness there is no time. Time is the continuity of individuality. If you are wholly free of self-consciousness, with its complications, desires, fears, then there is that awareness which is not of time and the opposites.

That awareness is the result of complete homelessness, solitude. Aloneness is the flame of self-consciousness, the intensity of feeling and thought. When there is this self-recollectedness, there is the dawning of intuition which is constant, which knows no time, no limitation. Intuition is pure action, it is Life itself, and that Life has no qualities, no attributes; it is love in which there is no object, it is its own eternity, complete in itself. Only the mind in which there is no longer idea or will can understand that inward harmony of completeness. In that there cannot be time, so the idea of direction, progress, entirely disappears.

Intuition can be translated only as action. I do not use the word "action" as the opposite of stagnation. You will think that when the mind has no idea, no will, and when the heart knows no "you" and "I," there must be complete negation. From the point of view of time it is annihilation, that is, when you regard life as opposites; but it is not nothingness. It is that homeless state, that completeness in which all time has ceased, and which ever renews itself.

Do not enter into metaphysical discussions over this. If it can be discussed, it is not real. I know that which is eternal, but I cannot prove it to you; I cannot give it to

you. In this realization there is no progress, no evolution, as time. At present you know yourself as separate, and therefore you think of Truth as apart from you. Completeness is deep contemplation, freed from self-consciousness. It is an ecstasy in which there is no beginning and no end. As long as you are in the bondage of sorrow, which is the conflict of the opposites, you can never understand. You may understand intellectually, but I am not talking of something intellectual, philosophical, metaphysical; I am talking of Truth, which can be realized only in the present, through your actions and the manner of your life.

Question: What do you mean when you say, "Do not compromise"? Please give an example.

Krishnamurti: Most of you believe that through time you can make yourselves greater, nobler and more perfect. To me, that is an illusion born of the craving for the continuity of individuality. You cannot compromise between such beliefs and what I say. You have an idea that to realize Truth you must become a disciple. I say that you must not follow *anyone*, including myself. I say that to realize Truth you must be wholly detached, homeless. Do not give up your homes; I do not mean that! To realize Truth you must know aloneness. You cannot worship, you cannot lean on another, so there can be no compromise in this matter.

I have talked of this for the last four or five years, but perhaps more politely, more gently. Some of you are Christians, some of you are Buddhists, some of you are

Theosophists, some of you are Hindus. I do not want you to follow me, but if you want to realize completeness, Truth, you cannot cling to any system or any illusion. You must be stripped of all beliefs, and be in the solitude of your own creative thought. To be so detached, homeless, alone, you must have great suffering and great joys. Most people are not willing to suffer greatly or to make the effort which gives great ecstasy. If they suffer, they just endure it and do not try to understand it. They intellectualize about it; they find theories to cover it up, to decorate it; they hide it and put it away, but it springs up in another form. If you desire to understand Truth, then you must become aware of the cause of sorrow; you must know yourself and your limitations. By becoming so conscious, you will be free from self-consciousness.

IX

I MAINTAIN that Truth, Life eternal, lies hidden in every human being, but it is covered over with self-consciousness. In that completeness there can be no duality; duality arises only in self-consciousness. Pure action has its source in completeness; but good and bad, the opposites, are born through the illusion of self-consciousness.

In the realization of Truth, there is no time; time springs from self-consciousness. The idea of progress arises from self-consciousness, progress in the sense of action in time. You cannot realize Truth through perfection in time. Truth does not evolve, it is not bound by time. Illusion can progress, but not Life. However glori-

fied or perfected that illusion. it will never understand Truth. Completeness is eternal, which is not the indefinite continuity of time. It is ever renewing itself and is self-sustained. Beyond that completeness there is nothing more, it is absolute though not a finality. Living in time, which is a ceaseless becoming, you attribute progress to Truth; but Truth can be realized only when you are liberated from becoming.

Completeness is harmony of mind and heart. Mind must be wholly unburdened of idea, will and imagination, for these belong to self-consciousness. The center of self is ever creating its own disharmony, and as long as this center remains you cannot attain that harmony of which I am speaking. To dissolve the center of self, you must become fully responsible for your actions: thus, only through the flame of self-consciousness can you realize Truth, the harmony of Life. Love is its own eternity, and as long as the other, the object, exists, there is the sorrow of loneliness.

You imagine that through the gathering of experience there comes understanding. You think that the multiplication of experiences in time will give you the fulness of understanding. To me, it is quite the contrary. What will give you understanding, the realization of completeness, is the comprehension of the full significance of action as experience in the present. That flower of understanding, which is beyond time and beyond all limitations, is embedded in thought, in emotion. You can realize it only through your thought and through your emotion, and not by escaping from them. Limited by self-consciousness, you separate Truth from your daily actions; you think that this Reality is to be found in another plane of exist-

ence, outside of yourself. You cannot separate the perfume from the flower. It is through the intensity of self-consciousness—self-consciousness being individuality, ego—through becoming fully responsible, that you realize completeness.

As long as action springs from irresponsibility, there can never be harmony, there can never be this intense flame of self-consciousness, through which alone lies completeness. To break through that limitation of irresponsibility, there is no need to examine the past. It is of no value to examine what happened yesterday, but become fully conscious of your actions in the present. In the liberation of consciousness lies true spontaneity.

The majority of people are irresponsible because they are carried away by their sensations; they are slaves to their emotions, and are merely living in that circle of slavery. Not being self-conscious and therefore being irresponsible, their actions do not liberate them. This is action leading to ignorance.

By becoming conscious, self-recollected, responsible, you are breaking down the limitations which hold you in the circle of ignorance. You cannot cover up sorrow or indulge in joy, as both emotions are fleeting. Through self-consciousness you uncover the secret sources of desire. Sorrow must exist as long as there is self-consciousness, and if you cover it up by comfort, by irresponsibility, you are but binding yourself with ignorance.

Question: Are circumstances of birth and the experiences of the individual during his life merely accidental, or are they dependent upon conditions lying within ourselves? How can we control them?

Krishnamurti: This question implies *karma*; that is, your past actions create your circumstances in the present, so that you are limited in your actions, thoughts and feelings. That is what many people believe. I look at it differently. Although circumstances may limit your actions and feelings, curtail your enthusiasm by lack of nourishment, by lack of the right environment, those who have the desire to do so can create a new environment in the present, both for themselves and for others. If your desire is intense, you will not be bound by the past; nothing can hold you. It is useless to investigate the past, but you can alter the present. When you become fully conscious in the present, you can break down all the barriers which limit and strangle action in the present. The way to achieve full consciousness in the present is not to look to the conditions of the past, but to try to understand fully every moment of experience.

The realization of Truth, the understanding of Life, is not brought about by time. Time will not ripen your understanding of experience. It is not through time that you are going to gather the fulness of experience, but by trying to understand the full significance of each experience in the present. For this you require concentration. If you have an experience of sorrow, there is the inclination to cover it up, to run away from it; whereas if you examine it, if you trace it to the source, the cause of sorrow, you will have gathered the significance of that particular experience. To the majority of people, time is but postponement of the understanding of action. To me, time is in the present, and that present can be understood only through action. Action demands discernment; you must be aware of the present, of the consciousness which causes

sorrow and creates the opposites. To me, *karma* is not so much concerned with the past; it is action in the present which binds.

Question: Would it have been possible to "attain" without going through this ego stage?

Krishnamurti: That is, "Would it be possible to realize Truth without becoming self-conscious?" Impossible. That completeness which is present at all times in everything, can be realized only through your own feelings, through your own thoughts, through your own sensations, emotions; and through that and in that lies the flame of self-consciousness. The more you realize your responsibility as an individual, the better you will be able to fulfil your responsibility without the limitation of consciousness. When you as an individual are completely effaced, you will realize Truth. There is no other Reality.

X

Question: You say that if we love a person with detachment, we do not want her to follow our own ideas, we want her to remain free. That is how I felt regarding a person whom I deeply loved; and I thought that I loved her in a detached way, till somebody else broke our intimacy of soul. As I then suffered greatly, I understood that my love was not detached. What I wish to know is, if such a tremendous love—a love which makes you feel your unity with the loved one, a love which makes you

richer and nobler, a feeling which, in itself, is an intense joy—if such a love is compatible with detachment, and how?

Krishnamurti: In your idea of love, there is sensation and passion, there is the desire to lean upon another, there is the wish for encouragement, the feeling of loneliness without the other. It is but incompleteness. As long as this incompleteness exists there is no utter detachment; there cannot be. Detachment can come only through the intensity of self-consciousness. When you realize that you are dependent on another for your happiness you become aware of your incompleteness, and you hope to realize completeness through union with another. The desire for union exists only when you are aware of your own emptiness, of your own disharmony. If you are incomplete, you desire to conquer that incompleteness by union with another incompleteness. Whereas, completeness, which is Life, knows no unity because it knows no division. On a plane where you admit division, incompleteness, you try to establish unity, you try to find completeness, through another. Duality comes into being through self-consciousness, through sensation, through emotion, through thought; and as long as duality exists in any form there cannot be completeness. Do not seek detachment, for it will only lead you to indifference, but seek completeness.

Question: *In what way does a liberated man occupy his mind while performing physical duties which do not require full concentration? Of what do you think when you shave, or mow the lawn, or dig in the garden? This ques-*

tion is not asked in idleness, but with the desire more fully to grasp the technique of awareness.

Krishnamurti: I will tell you a story. A centipede was asked by his friend, "How do you know when to move your 88th foot?" And the centipede began to think how he *did* know when to move his 88th foot, till at last he was incapable of moving at all.

There is no technique, no system, through which you can learn awareness. Awareness comes through constant adjustment. If you are constantly adjusting, then you cannot follow any system, you will destroy all methods. If you follow a method you can never understand Truth.

Question: *What do you really mean by "awareness"? Intellectually it seems to be much the same as "consciousness," inasmuch as it appears to imply something to be aware of and hence someone or something that is aware. Just before waking from sleep there is at times a blissful awareness of being without differentiated content, but this does not seem to be what you mean at all by the term.*

Krishnamurti: Consciousness, to me, is self-consciousness, personality, in which there is still selfishness, however minute it may be. Awareness is freedom from all self-consciousness, freedom from all egoism.

Question: *If there is nothing outside of or beyond man, what evolves the intense desire for worship? If man does not join together with his fellows in some act of corporate worship, what is there to stimulate or to make a focus for the expression of unity and brotherhood?*

Krishnamurti: When you worship, when you look to another besides yourself, this act leads to ignorance. The worship of another does not lead to brotherhood, for the very idea of another is but division. Only when you understand that you must rely entirely on yourself, that through your own effort you must realize completeness, can you create the true meaning of brotherhood. You abolish then the division of religions, of beliefs, of dogmas, of societies and institutions. As the questioner says, he wants to be stimulated in order to be brotherly. Such brotherhood is false. Remove the stimulation and you remain cruel and selfish; that is, you return to your natural desires. Through fear, through external pressure, you discipline yourself; and when you remove that fear, that external control, you are still crude and cruel, and all your discipline has been of no value. This kind of discipline does not create brotherhood; on the contrary, it creates hypocrisy, division, institutionalism. But discipline through inward desire to comprehend experience, to adjust yourself, leads to true understanding, to tolerance. Not through outward force is brotherhood realized.

Question: Are you satisfied with the way in which human society—I refer to what is commonly known as civilized human society—is organized? If not, which do you think is the ideal system of social organization?

Krishnamurti: There cannot be an ideal system by which man is forced to live. I am not satisfied any more than you are with the present civilization, which is based on selfishness, on civilized authority. Wherever there is

spiritual authority, either of ideas or of personality, that authority forces man into a mold, and such molding leads to corruption. To me, wherever there is imitation, there is corruption instead of freedom. Such authority must entirely disappear. This so-called "spiritual" authority leads to fear and imitation and to the formation of religions and institutions.

Then there is economic authority, based on selfish interest in all its forms, with its widely outstretched tentacles.

Again, there is national authority, patriotism; you are then a Frenchman, a German, an Englishman or an American. All these divisions lead to economic and political wars.

So if your heart and mind are caught up in this net of authority, imitation, however ideal the system it will never free man, freedom being the understanding of completeness. You are a human being, not an institution or a nation. As you are human, you must fight authority in yourself. You may rebel against authority, and yet you may be exercising your own authority on another; so look to yourself. Become responsible for yourself; find out if you are exerting spiritual authority by your ideas and by your institutions. That is spiritual exploitation, which is just the same as economic exploitation. Then see, economically, if your work is based on selfish interest; if you are possessive, if you are a slave to money. Again, find out if you are a patriot, if you are limited by a color on the map.

Please realize that you cannot understand Truth if you are inhuman. These things are inhuman, and unless you change them in yourself you cannot realize completeness.

Find out if you are selfish, inconsiderate, afraid, working for your own interests, stimulated for your righteous behavior by outward circumstances, and free yourself from all these. You will say, "I must have an incentive for work," which again is but selfishness. It is for this reason that I lay such emphasis on becoming conscious of yourself, of all your fears and of your beliefs. When you are freeing yourself from these, you will help to form the true order of society.

Question: You do not appear to follow any of the recognized occupations or professions, as these are understood by the social order of today. If your attitude in this connection were to form an example for your followers, and if the great majority of the intellectual community in the world were to adopt your principles and abandon their social occupations, where would be the development of human life?

Krishnamurti: First of all, I am not setting an example for you to follow. I am helping you to follow your own understanding. I work, but I do not work from self-interest, and therefore I cast no shadow across the path of another. My whole conception of living is not based on the idea of Krishnamurti, on selfishness. You must work, that is understood, whether it is typewriting or digging or anything else; you must work and not live on someone else. But in your work, you place self-interest first, and therefore work becomes a terrible obsession, covering up your selfish interests. Each one has to work, but you must find out if you are exploiting others, either spiritually, economically or politically. You are responsible for these

things, and nobody else. You are the exploiter, and no one else. Find out if the system is wrong, and you will break away from it. I am not asking you to destroy, but I say become conscious, and then you will do the natural thing. In the process of becoming conscious you will destroy systems that corrupt and exploit man, spiritually, economically, or in any other way. Do not merely fight the system but become conscious, responsible, and you will see that you will bring about a change in the social order that will truly help man.

Question: Do you think that occupation in a profession, that work, either manual or intellectual, constitutes an obstacle in the acquisition of Truth? If not, why then do you not exercise yourself in one of the usual professions in the social life of today? If work does constitute an obstacle, do you not think that the knowledge of Truth as you define it would definitely lead to stagnation in human progress?

Krishnamurti: Through work you realize, because it forces you to become conscious. Everyone must have occupation, and right occupation must be based on the true function of the individual in society. I have explained this elsewhere, so I will not go into it here. When you have understood this, work does not impede man from realizing Truth. If you are searching for the understanding of Life, your profession will be the very means for the realization of Truth. It is in your daily activities only that you can free your circle of selfishness.

Question: How can the soul eliminate suffering?

Krishnamurti: The soul can never eliminate suffering because it is still personality, ego; only in completeness is there a total cessation of sorrow. Wherever there is a desire to cling to individuality there is sorrow. You cannot eliminate sorrow if you are caught in the net of selfishness. Sorrow is caused by ignorance born of the illusion of egoism, self-consciousness. In freeing yourself from ignorance you do not avoid sorrow, but destroy the very source of misery and conflict. This source is the idea of separate consciousness.

Question: Can we attain Liberation if we have a heavy and strong karma upon our shoulders?

Krishnamurti: As I have already explained, whatever your *karma* is will not prevent you from realizing Truth. What matters is, what you are doing, if you are irresponsible. Irresponsible action in the present leads you to sorrow. Sorrow forces you to think, and this thought leads you towards the understanding of Truth. Unfortunately, most people do not think truly, but only cover up their sorrow in search of consolation. This search after comfort gives them the illusion of thought and hinders the real understanding of sorrow. So they turn towards explanations rather than the very destruction of sorrow. *Karma* does not reveal Truth to you. It is through your own intensity and through your own conflicts that you shatter this limitation of self-consciousness. Do not make excuses for your irresponsible action; and it is but an excuse when you say, "I am placed here, I cannot help myself!" That leads to stagnation. *Karma* is only

irresponsible action in the present, and as long as you are irresponsible there is sorrow.

Question: The spirits in spiritualistic seances say that no one can attain Liberation alone. If anyone has attained a higher grade in evolution, he must wait until all others have attained the same grade, and therefore he is obliged to help them. We cannot develop alone, only in groups. What have you to say in this matter?

Krishnamurti: If you quote an authority against me, I have nothing to say, because I have no authority. Truth is ever-existent in man, and in its realization all time has disappeared. It is not a matter of developing self-consciousness but of being free from its circle. In freeing yourself from the center of self, you naturally help others. A flower is beautiful, it cannot help but be beautiful. It is only when you are ugly that you have to think of beauty; it is only when you are incapable of helping another that you have to think of helping. Beauty is born when there is ugliness. Do not think of acquiring Truth, for in this acquisition there is the division of "the many" and "you." There is no competition in realization.

Question: Spiritualism teaches us that we can develop better in the other world than we can in this. Would it not be better to postpone effort for Liberation until we are in the next world, where it is to be obtained more easily?

Krishnamurti: And in the meantime suffer! "This world is a curse, and away from this world is true happi-

ness"—I am sure many of you believe that. You use different words, but the significance is the same. That is, you do not want to make an effort here and now, you want to postpone it to the future. You do not want to become fully conscious because consciousness means pain, responsibility; therefore you would much rather imitate, worship, exploit. It gives you a sense of satisfaction, it covers up your wounds; so there is the postponement of effort, which is the continuity of ignorance. When there is self-consciousness there is effort. I am talking of effort, not of planes nor of a different world from this. Of what value is your examination of other planes, other consciousnesses? Become conscious in this world, because in *this* world you suffer, in *this* world there is transiency, and transiency exists so long as there is self-consciousness. You cannot transfer the consciousness of this world to another plane and expect it to become a different consciousness. Consciousness is consciousness wherever it is—there is neither high nor low. In the present alone is the whole universe. The whole universe is in that spark which is complete in each one of us, and the realization of that completeness frees man from all sorrow, from all opposites and the idea of duality.

(To be continued)

News Letter

DURING his recent tour of the United States and Canada, Krishnamurti travelled mostly by air, although for short journeys friends kindly extended to him the use of their cars. In most of the cities visited he aroused a warm and eager interest, and two of the hotels at which he stayed gave him accommodation without cost. Halls were frequently crowded to capacity, and many hundreds turned away. On one occasion, when the talk was held on the roof of an hotel, there was an audience of 1200 with several hundreds gathered on a lower floor, where loud speakers had to be installed in order that his talk might be heard by all.

In addition to his public engagements in each city, Krishnamurti usually gave a short talk over the radio; and in San Antonio, on the afternoon of October 9th, the local station broadcast the whole of his public talk given in the Municipal Auditorium before an audience of 3000.

A brief outline of Krishnamurti's engagements from the time he left Vancouver is here given, as it may be of interest to readers of the *Star Bulletin*.

Calgary: Two public talks were given by Krishnamurti, on August 11th and 12th. The attendance on each occasion was about 600. Many more came, but could not enter the crowded hall. On August 13th he spoke to a group of workers and friends. He also gave a short radio talk.

Boston: There were 75 registrants for the gathering held

at Lasell Junior College, near Boston (August 22nd-29th), but attendance at the talks varied from 150 to 250. Krishnamurti gave his talks under some beautiful old trees on a golf course belonging to the College. The weather was fair throughout the gathering. On one evening there was a bonfire, and on another a discussion in which Krishnamurti took part.

Sarobia: Registration for the camp at Sarobia, Eddington, Pennsylvania (September 2nd-11th), totalled about 125, while attendance at the talks rose on one or two occasions to 600. Krishnamurti's talks were received with considerable interest, although there was a marked tendency on the part of a section of his questioners to insist upon certain fixed ideas. The weather remained fair and very warm during most of the Camp, and all gatherings were held in the open air.

Rochester: At Rochester Krishnamurti spoke on September 16th to a group of prominent educationalists, including the Dean of the University and members of the School Board, and on the 17th to a number of people who gathered at the home of a friend. On the evening of the 17th, he gave a short talk over radio station WHAM. On the 18th he delivered a public talk attended by about 1200, which was held on the roof of the Sagamore Hotel. The interest aroused in Rochester was regarded as somewhat exceptional, as that city is reputed to manifest but small interest in public speakers generally.

Cleveland: Krishnamurti interviewed the press on the evening of September 21st, and on the 22nd gave a public talk in the ballroom of the Hollenden Hotel to a capacity

audience of approximately 1200, many others being unable to enter. On the 23rd, 24th and 25th, there were gatherings of interested friends in the assembly room of the hotel to discuss with Krishnamurti his ideas. The average attendance at these meetings was 175. There was a further informal discussion at the home of a friend on the evening of the 25th, and a broadcast talk of fifteen minutes over radio station WGAR.

Minneapolis & St. Paul: At Minneapolis Krishnamurti gave a public talk at the Nicollet Hotel on the evening of September 29th to a crowded hall, the audience numbering 2000. In St. Paul, at 8 p. m. on the 30th, his talk was given in the ballroom of the Hotel Lowry to an audience of 700.

Kansas City: The interest shown in Kansas City was somewhat less than in the other cities visited by Krishnamurti. He spoke at 8:15 p. m. on October 4th at the Ivanhoe Temple, the audience numbering about 1000. An informal discussion followed on the 5th at a friend's home, at which 130 were present.

San Antonio: As stated above, Krishnamurti talked before an audience of 3000 on October 9th in the Municipal Auditorium, and on the 10th before 1200 in the Main Avenue High School Auditorium. On the 11th he spoke to a group of Mexican friends, who greeted him with warm enthusiasm. A short talk over the local radio station and another before an intensely interested audience of 150 at the Anthony Hotel completed the list of his engagements in this city.

Birmingham: Great interest was aroused here by Krish-

namurti's visit, and the press gave him considerable publicity. On the morning of October 15th he talked to a group of children, and on the afternoon of the 16th gave a public lecture at the Temple Emanuel. On the afternoons of the 18th, 19th and 20th there were informal talks in a pine grove adjoining the home of friends with whom Krishnamurti was staying. At the invitation of the University of Alabama at Tuscaloosa, 60 miles from Birmingham, he addressed the student body on the 21st, which concluded his engagements.

Atlanta: An informal meeting on the evening of the 22nd at the Biltmore Hotel, and a talk in the Paramount Theatre at 3 p. m. on October 23rd, were Krishnamurti's only engagements.

Montreal: An informal talk in Channing Hall in the Church of the Messiah on October 29th at 8 p. m. was Krishnamurti's first engagement. This was followed on the 30th by a talk before the People's Forum at 7:30 p. m. in the Church of the Messiah. The title given by Krishnamurti to this talk was "Life, What is its Meaning?" He talked for an hour and was the only speaker. On the 31st at 8 p. m., there was a talk in Salon A of the Mount Royal Hotel, which concluded the visit to Montreal.

Toronto: On the evenings of November 4th, 5th and 6th at 8 p. m., Krishnamurti delivered talks in the Hall of the Theosophical Society in Canada. He left for New York on the 7th.

In addition to these engagements, Krishnamurti spoke in Chicago and New York. He sailed for India on November 11th, accompanied by Mr. Rajagopal and Mr. Patwardhan.

KRISHNAMURTI

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DUTCH E. INDIES:	Mr. Herre van der Veen, Post Box 7, Bandoeng, Java.
FINLAND:	Miss Helmi Jalovaara, Vuorikatu 5-B, Helsingfors.
FRANCE:	M. E. Bondonneau, 4 Square Rapp, Paris.
GERMANY:	✕ Mr. James Vigeveno, 7 Victoriast., Berlin-Neubabelsberg.
GREECE & CYPRUS:	Mr. N. Carvounis, 20 Homer St., Athens.
HOLLAND:	Mr. M. Ch. Bouwman, (Giro 28707) Alkmaarschestraat 1, Scheveningen.
HUNGARY:	Mrs. Ella von Hild, Lógodú-utca 3, Budapest, I.
ICELAND:	Mrs. A. Sigurdardottir Nielsson, Laugarnes, Reykjavik.
INDIA:	The Star Office, Rishi Valley, Kurabalakota P. O., Chittoor Dist.
ITALY:	Mr. Grant A. Greenham, Post Office Box 155, Trieste.
LATVIA:	Miss Vera Meyer-Klimentko, Lacpleses iela 23 dz. 6, Riga.
MEXICO:	Sr. A. de la Pena Gil, 28-A Iturbide St., Mexico City.
NEW ZEALAND:	Mrs. T. Tidswell, 66 Williamson St., One Tree Hill, Auckland, S.E.3.
NORWAY:	Dr. Lilly Heber, P. O. Box 34, Blommenholm.
POLAND:	Countess Helen Potulicka, Moniuszki, 4/7, Warsaw.
PORTO RICO:	Sr. Enrique Biascochea, Box 1334, San Juan.
PORTUGAL:	Col. O. Garcao, Vila Mathias 54-1°, Alges, Lisbon.
ROUMANIA:	Mr. Silviu Rusu, Piata Lahovary No. 1, Bucharest I.
S. AFRICA:	Mrs. C. E. Ross, 4 Ran Noeh Road, Forest Town, Johannesburg.
SPAIN:	Sr. Francisco Rovira, Apartado No. 867, Madrid.
SWEDEN:	Miss Kerstin Bohlin, Valhallavagen 134, Stockholm.
UNITED STATES:	Mr. E. B. Osborne, 100 E. 42nd St., New York City.
URUGUAY:	Sr. Adolfo Castells Carafi, Ciudadela 1394, 3°, Montevideo.